ZIONS HERALD

New England Methodist Monthly

December, 1958

21. Andrea di Bartolo: *The Nativity of the Virgin*. National Gallery of Art, Washington

ZIONS HERALD

New England Methodist Monthly

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In a Sentence

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"Be unselfish—that is the first and final commandment for those who would be useful, and happy in their usefulness; if you think of yourself only, you cannot develop because you are choking the source of development, which is spiritual expansion through thought for others."

—CHARLES W. ELIOT

•

"Freedom is placed in jeopardy more by those who will not exercise it than by those who will not permit it; indifference opens more gates to the enemy than does tyranny."

—EDWIN MCNEILL POTEAT

•

"Behind every advance of the human race is a germ of creation growing in the mind of some lone individual; an individual whose dreams waken him in the night while others lie contentedly asleep."

—CRAWFORD H. GREENEWALT

•

"God calls you not just to be a Christian in your leisure time but as you labor."

—THE REV. DR. MARCUS J. BIRRELL, Nashville, Executive Secretary of the Interboard Committee on Christian Vocations.

•

"We need to create an environment which encourages people to be good; it is nonsense to think that the church can be satisfied with speaking only to the separate souls of men while it ignores the laws, the institutions, and the social habits of a nation."

—BISHOP GERALD H. KENNEDY, Bishop of the Los Angeles Area

On the Cover . . .

"HARK! THE HERALD ANGELS SING"—The Boys' Choir of the First Methodist Church in Winthrop sing out the Yuletide greetings from the chancel of their church. The Rev. Harry P. Folger is pastor.

Christmas is a Time

by John David Erb

Christmas is confusing . . .
a time to feel differently than we feel
to give the gift acceptable
to remember those we forget
to have a good time
And keep Christ in it.

Christmas is busy . . .
a time to hurry with speed limited
to stuff a packed schedule
to go all directions one way
to speak many times at once
to do more than can be done
And not to push anyone.

Christmas is sad . . .
a time to cry because evil hurts
to regret dreams vanished too soon
to know love radiates rejected
to see tears on forgotten cheeks
to miss the greatest as it goes by
to feel nothing when the best is within
And to find emptiness in the wrong place.

Christmas is joyous . . .
a time to sing unfettered by a tune
to see a friend behind false faces
to know there is new in the old
to be warned by love instead of alcohol
to see the stars leading to worship
to learn what cannot be taught
to have what money cannot buy
to enjoy gifts no one can give
to hear the angels sing
And to know God comes.

Christmas is the best life on its way . . .
a time when heaven coaxes earth,
And good gives to bad.
Human and divine are one. . .
Are one in you and me.
We know,
Are sure
. . . for a time.

Someone Has Come

by John David Erb

Outside the crowd stands
restive with uncertainty.
"I think the sun'll shine,"
"No, it's going to storm,"
"Light showers and cooler,
The report says."
"I like it warmer."

Outside the crowd looks
eager with expectancy.
"I like the new cars,"
"Jet streaks look nice,"
"They blew up another school,"
"Prices are going up again,"
"It's too late,"
"It's never too late."

Inside the few waited
for the hope of the world.
"A Son is born."
Who said that?

Outside the crowd, standing and looking,
could not see
The spirit of God
Born in a child
growing in a man
to save the world
from the destruction
which is sin.

The crowd said,
"Someone will come,"
"Someone will do something."
Standing they do not receive . . .
Looking they do not see. . .
"Let's go have a coffee."
Maybe they'll start to fight soon. . .
Unless they know
Someone has come.

The Dread of Christmas

by John David Erb

A creeping dread slowly comes over many of us as the Christmas season advances and the great day comes. Most of us will not admit having this dread which comes from deep within and which our gaiety, like flashes of sunlight sparkling on new snow, does not always overcome.

The spirit of a season demanding from us more than we can be causes the dread. With Christ suddenly before us we find ourselves looking into the mirror of a personality which shows our blemishes of careless living. We have the desire to hide from that which knows all of our hiding places.

Our tricks, excuses, and deceits, in the clear honesty and frankness of Christmas, appear to be just what they are and we dread our inability to shake off what clings so persistently. We are way below par. Our low score is showing.

We know, more each day, that we are being caught unprepared for the better which ought to be natural for us instead of the unusual. There is the empty feeling of not being able to give graciously, remember warmly, and love fully. The contrast with Him is a painful one.

We are pretty sure that our best is not showing because it is too small to see. No one will see us as we like to be seen. No one will give us what we want for no one knows us well enough, and we dread this more than the unacceptable gift. Fearful that our hearts are out of tune we sing carols lustily; and when we receive our gifts we wonder whether our habitual greed, instead of gratitude, is showing. Our guilt adds to our un-Christmaslike emotions.

Christmas is dreadful for we cannot kill The Child Who has come. For the most part we can forget Him until Christmas—even then if we get busy enough with the usual hollow cliches, decorations, parties, and "christmas cheer." Perhaps, we inwardly hope, He will not be so vivid if we wear our "Santa Claus" suits, wrap up in color, tinkle our bells, and sleep in the afternoon. He threatens us—all of the bad in us—and we cannot escape at Christmas.

Christmas can be a dreadful time when we do not know what to do with The Child Who is born in our own country and intends to stay—Who grows in our own lives to exchange dread for joy when we are willing.

Editorials

Bay State Conference New England Area

Americans in general and we New Englanders in particular are tenaciously sentimental over our traditions.

This is an admirable quality in situations where loyalty to old names and places can be indulged without misrepresentation.

It is not so defensible, however, where the price of devotion to an inherited name is deception, even though the deception is unintentional.

A patriotic organization clings to historic lore and phraseology because part of its purpose is to keep alive memories of the yesterdays. One would not expect the Ancient and Honorable Artillery Company to advance the development of nuclear missiles. Even outsiders would protest a proposal to modernize the name of such an organization just because, in the course of the years, it may have changed from a military unit to a social club.

Nor could there be objection to the continued use of the whiskered visages of the Smith Brothers on the product they made famous, even though "Trade" and "Mark" were laid away many years ago with the gratitude of millions of relieved coughers. Their countenances are not continued on the box to mislead. No one mistakes them for an affidavit of present proprietorship. Instead, the kindly faces serve the useful purpose of identifying a product and differentiating it from its competitors.

But where adherence to once-accurate but now untrue labeling results in confusion and misunderstanding, a change is most certainly indicated. This would seem especially so in the case of a church where deference to the truth might be presupposed.

A long-overdue movement, initiated by certain memorials presented to the 1956 General Conference, has already prompted a study of misleading misnomers within The Methodist Church with a view to their correction. Some designations have already been altered to conform to the facts.

At the risk of being banned by Massachusetts Methodists from ever returning to our cherished cottage on Cape Cod, may we point out a time-honored name in ZIONS HERALD-land that is in desperate need of correction, "New England Conference." To those who have inherited the name from 1797 there certainly must seem nothing improper in calling part of the Methodist churches in one of the six New England states the "New England Conference." Otherwise, when it ceased to be the New England Conference it would have been changed.

But look at it through others' eyes. An invitation is extended to the press to cover a session of "The New England Conference." Who would deny the city editor the right to assume that an impressive gathering of the ministers and laymen from six states is about to assemble? He therefore plans for coverage on this basis and instructs his reporters and photographers accordingly.

Arriving at the scene of the "New England" conference, the reporter looks around. He misses the delegations from Maine, New Hampshire, Vermont, Connecticut and Rhode Island. A scrutiny of the Conference minutes he has been handed by the public relations director shows that the body, its name to the contrary notwithstanding, controls only a fifth of the Methodist churches in New England. He remembers his geography. Allowing for the part of Massachusetts in other conferences, he figures that this "New England Conference" includes only one-tenth of New England's square miles. Applying ordinary judgments, he thinks this is on a level, both in presumption and in ethics, with a man with $100,000 who calls himself a millionaire. Should the reporter accuse this pretender of misrepresentation, he would hardly be satisfied if the "millionaire" were to say, "Don't get excited, my boy. It's all right. Some years ago I actually had a million. My assets, I must admit, are depleted now, but I rather like the name, so I continue to call myself a millionaire."

"How come these people call themselves 'The New England Conference' when only a small fraction of New England is involved?" the reporter asks the press relations chairman. Not being able to think of any justification, the P.R. man passes it off with an old story: "While the train stood at the station a boy on the platform with a basket shouted, 'Hot pies! Hot pies!' A passenger opened the window, bought one and bit into it. 'Hey, boy,' he said, 'this pie is stone cold.'

" 'O, they ain't supposed to be hot,' the boy replied, 'that's just the name of them.' "

Certainly there is no one to blame for this misnomer. It is an honored inheritance but the heirs should be more numerous. Could the name not appropriately be transferred from the Conference to the Area? Rhode Islanders are New Englanders too and proud of it. So are the Methodists in Maine and New Hampshire and in the east half of Connecticut. With Vermont and the west side of Connecticut in

(Continued)

another area "New England Area" would still be slightly erroneous, but a vast improvement on the grossly-inaccurate "New England Conference."

While most areas are still named for the city of episcopal residence, more and more of them are changing to fairer, more inclusive and definitive names: Minnesota Area, instead of St. Paul; Illinois Area, instead of St. Louis. Others are thinking about changes. A number of conferences have already changed their names to conform more closely with the facts and to correct misleading impressions.

To newspaper readers "Boston Area" means the city and the suburbs. The term overlooks the fine churches of Springfield and Worcester, Providence, Portland and other cities. To avoid this kind of favoritism the Texas Areas are now called Houston-San Antonio Area and Dallas-Fort Worth Area. "New England Area" would include not only all the cities, large and small, but the village churches and the country chapels.

Perhaps there are better designations for the mother conference were she to bequeath the 161-year-old name to the Area, but our nomination would be Bay State, Central New England, or Mid-New England Conference.

There would, of course, be legal adjustments to make, but since when has a little trouble kept Methodists from making right decisions?

RALPH STOODY
General Secretary,
Commission on Public Relations,
and Methodist Information

"SEEMS LIKE THERE SHOULD BE MORE TO IT THAN THIS"

Airtex Modern Elastic
STOCKINGS
Lightweight
Comfortable
Invisible
TWO WAY S-T-R-E-T-C-H
Heavyweight for severe cases
For Smartly Dressed Women
For Well Groomed Men
For Measure Blanks
Write to
Worcester
Elastic Stocking
Company
58 Front Street
Worcester, Mass.

INSURANCE
Ralph B. Emery
Gilmour, Rothery & Co.
Forty Broad St., Boston

Bishop Sees Move toward Unity

Addresses Delegates at Massachusetts Council of Churches Conference

Bishop John Wesley Lord told clergy and lay delegates attending the 56th annual Assembly of the 1800-church Massachusetts Council of Churches on November 17, that "the denominations and communions within the church today are moving with accelerated pace toward a unity of mission and common understanding."

The all-day session, held in the Trinity Methodist Church, Springfield, included a mass ecumenical service of worship during the morning, the election of officers, action on resolutions and other business during the afternoon, and an open discussion of "Christian Unity" last night by three Bishops and other Protestant denominational leaders.

Speaking at the first state-wide open discussion of "Christian Unity" last night, Bishop Lord predicted that the "Christian commitment and experience rather than creed will be the norm by which our common loyalty will be determined and our unity established." "The Greater Church will be One, Holy, Apostolic, and oriented toward another world," Bishop Lord said.

He expressed belief that "the National Council of Churches of Christ in the U.S.A. will be the vehicle of God's Holy Spirit, which must interpret to its constituent members new and ever-enlarging concepts of God and truth.

"The church as we have known it, divided and struggling, must be able and willing to give up its life for humanity that it may emerge a greater church and mount by the path of the cross to a higher glory," Bishop Lord said.

Another denominational leader taking part in the "Christian Unity" symposium the Rev. Dr. Albert J. Penner, president of the Massachusetts Congregational Christian Conference, said he saw "the winds of the world driving Christians closer together and the tides of the divine Spirit drawing Christians closer together." He said he hoped for "a far closer degree of Christian unity in our large cities."

Officers Elected

Elected president of the 1,800-church Massachusetts Council of Churches was the Rev. Dr. Paul Lee Sturges, executive secretary of the 300-church Massachusetts Baptist Convention. He was elected president of the Council in September to fill out the unexpired term of the Rev. Dr. Russell H. Bishop, pastor of the First Baptist Church, Newton Centre, who accepted a pastorate in Cleveland, Ohio.

Named vice-presidents were the Rev. George E. Bevans, Milton; the Rev. Edwin G. Capon, Cambridge; Mrs. Edwin S. Anderson, Medford; the Rev. Ralph L. Holland, Worcester, executive secretary of the Worcester Council of Churches; and the Rev. Harold K. Shelley, Melrose, executive secretary of the Southern New England Unitarian Council.

Other officers elected were Albert O. Wilson, Jr., of Lexington, prominent Congregational layman and head of a Cambridge steel company, treasurer; and Herbert S. Huffman of Lexington, associate secretary of the American Friends Service Committee, recording secretary.

Elected chairman of twelve important Council Departments and two Committees were the following:

Richard R. Higgins of Dedham, and president of the Kendall Company, Department of Finance; Mrs. William D. Kennedy, Lynn, Church World Responsibility; the Rev. Dr. Paul Lee Sturges, Milton, Evangelism; the Rev. Robert H. Barber, Concord, Ministry to Migrants; the Rev. Ross Cannon, West Newton, Pastoral Services; the Rev. John D. Erb, Back Bay, Public Relations; the Rev. H. Glenn Payne, Wakefield, Radio and Television; the Rev.

(Continued)

Herbert L. Johnson, Marshfield, Research; the Rev. Elizabeth Miller, Winchester, Social Relations; the Rev. William Hudson, Lunenberg, Town and Country; Lloyd Morton, Belmont, United Church Men; Mrs. Stuart E. Sinclair, Greenfield, United Church Women; Bishop Anson Phelps Stokes Jr., Brookline, Christian Unity Committee; and the Rev. Edward I. Swanson, Clinton, Fort Devens Committee.

Board of Directors Named

The board of Directors of the Council comprises some 60 to 67 clergy and laymen, including all denominational executives, additional denominational representatives, department chairmen, representatives of six of the 87 local councils of churches each year, and members-at-large.

Elected as members-at-large were Mrs. William D. Kennedy, Lynn; the Rev. Richard M. Owens, Roxbury; Winthrop S. Dakin, Amherst; Mrs. Lester F. Mulno, Worcester; J. Milton Washburn, Arlington; the Rev. Peter Y. F. Shih, pastor of the Chinese Christian Church of Boston; Mrs. Edwin B. Newman, Cambridge; Albert V. Danielson, Wellesley Hills; and the Rev. Dr. Gordon Torgersen, Worcester.

Local Council representatives will include Mrs. Hazel S. Snell, Haverhill; Mrs. Preston B. Rowe, New Bedford; and the Rev. Malcolm Eckel, Pittsfield. Three other local councils will be invited to appoint a representative to the Board. These are Montachusett, Cape Cod and Springfield.

Three Protestant Bishops joined with ecclesiastical leaders heading other denominations in the first statewide public discussion of "Christian Unity" as one of the highlights of the meeting.

The all-day program ended with the symposium on "What Do I See in Christian Unity in the Years Ahead?"

Taking part were Bishop Anson Phelps Stokes of the Massachusetts Episcopal Diocese; Bishop John Wesley Lord of the Methodist Church in New England; Bishop Robert M. Hatch of the Episcopal Diocese of Western Massachusetts; the Rev. Dr. Paul L. Sturges, executive secretary of the 300-church Massachusetts Baptist Convention; the Rev. Dr. Albert J. Penner, president of the 600-church Massachusetts Congregational Conference; the Rev. Dr. Harold K. Shelley, executive secretary of the Southern New England Unitarian Council; and the Rev. Dr. Frederick L. Harrison, superintendent of the Massachusetts Universalist Convention.

Keynote Speaker Bishop from India

The keynote speaker, Bishop J. E. Lesslie Newbigin, of South India, president of the International Missionary Council and an officer of the World Council of Churches, was heard at the ecumenical service of worship at 11 A. M. A procession of robed clergy marked the opening of the service.

Presiding was the Rev. Dr. Paul Lee Sturges, Baptist official and president of the Council.

Bishop Newbigin said that the question of where the ecumenical movement is moving is "one which should engage our serious attention."

"The real question before the Christian world mission in our time," said Bishop Newbigin, "as in every time, is the question whether there is in the Christian Church a home big enough to make a home for the whole human race. None of our present denominations is such a home. While they remain as they are, unable to find in Christ a sufficient basis of unity, the world will not believe that its unity is to be found in Him."

The luncheon speaker was a prominent layman, Alfred O. Wilson, Jr., Lexington, who is head of an industrial steel concern in Cambridge. He spoke on the subject "The Christian in Business."

Presiding at the luncheon was F. Nelson Bridgham, of Springfield, president of the Strathmore Paper Company. The invocation was given by the Rev. H. Hughes Wagner, pastor of the host church.

Others Taking Part

The opening prayer for the afternoon session devoted to official business, adoption of resolutions, election and other transactions was given by Mrs. Stuart E. Sinclair of Greenfield, president of the Department of Church Women of the Council.

Among Council officers taking part were the Rev. Dr. Forrest Knapp, general secretary; the Rev. Ralph L. Holland, Worcester, report for the Board of Directors; Richard R. Higgins of Dedham, and president of the Kendall Company, report of the Department of Finance.

Among others giving joint reports of various Department and Committees of the Council were Mrs. Axel Anderson, Walpole; the Rev. Paul H. Dickinson, Quincy; the Rev. Robert C. Ryder, Attleboro; the Rev. George E. Bevans, Milton; the Rev. Edwin G. Capon, Cambridge.

Also taking part were the Rev. Dr. Gardiner M. Day of Cambridge, chairman of the Committee on Resolutions; the Rev. Edgar R. Walker of Worcester, chairman of the Committee on Nominations; and the Rev. Donald H. McAninch of Amesbury, for the Amesbury Council of Churches. The prayer was offered by the Rev. Malcolm W. Eckel of Pittsfield.

Advance of Christian Unity

Dr. Knapp, evecutive secretary of the Council said, "There is a need for a program to lead the members of the churches to more responsible citizenship in the Commonwealth. There is genuine concern in some quarters for the level of standards in some circles of governmental life unless we all do more than we have in the past to promote and support integrity and high purpose in political leadership."

Dr. Knapp said he was "excited about the possibilities of advance in Christian unity in Massachusetts in the next decade. My enthusiastic hopes arise principally from two facts. First, the spirit of unity among the Protestant denominations is already strong, as evidenced both by the extent of co-operation in the on-going work of the churches and by eagerness with which studies of Christian unity have been undertaken."

Dr. Knapp said that the church leaders should "strive for tangible and basically significant developments in unity in the next ten years and these should be related

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Poor Preaching Made to Order

Pastors Need Time for Meditation or Sermons will Suffer

by J. Garber Drushal

After the service last Sunday morning you shook hands with the pastor at the door, thanked him for his sermon, and started for your car. After looking around to make sure only your family would hear, you said:

"Mary, it seems to me Pastor Brown's sermons are not quite up to what they were."

"Oh no, John." your loyal wife replies, "He's not that old yet."

Before you decide to place all the blame in the pulpit, look around, Mr. Smith. You may discover that your poor preaching is made to order—your order.

To start back a ways, your minister came out of seminary well-prepared for his pulpit duties. Granted, there are varying degrees of ability and educational achievement. Nor is it pertinent to argue here that some seminaries seem eager to produce scholars rather than preachers. At the outset you will agree that your minister came to your church well trained for the job of preaching.

Long, Careful Training

Of what did his preparation consist? His four years of undergraduate education opened the vistas of old and new culture, brought a knowledge of science and of language, as perhaps it did for you. Then in seminary he specialized in the study of theology, church history, and preaching.

Maybe you did not know that for the specific task of sermon preparation and delivery he has had long and careful training. Perhaps as early as his sophomore year in college he was a member of a debate team where he learned that thoroughness of preparation may be the difference between sincere persuasion and artificial quackery. In a later speech course he made a rigorous study of the classics to help develop what Quintillian called a habit of choice in language which would enable him to become an effective speaker.

When Pastor Brown moved on into seminary he studied homiletics for at least one year, a subject which deals with the specific application of general speech principles to sermon structure. In the better seminaries he will also have had some final practice in preaching, so that upon graduation he is ready to assume the challenge of regular pulpit performance.

Some laymen, perhaps including you, Mr. Smith, have a mistaken idea about what these seven years of post-high school preparation have achieved. Apparently some believe these years were spent in stocking the sermon barrel, so that all a minister has to do for the next 45 years is to dip into his seminary notes. True, he has a rich storehouse of information, which naturally includes some sermons, but such an accumulation was not the primary goal of his education. His specialized training developed an awareness of the directions in which his mind and spirit could grow, and improved his ability to reach this potential. He then entered a profession which demands as much continuing study and growth as medicine or teaching. Most young men leave seminary eager to start this growth, and anxious to share the delights and rewards of this progress with a sympathetic and growing church.

Selected with Care

Then comes the experience in the congregation. What happens?

Here the minister becomes aware of the reasons why his professional colleagues, according to one national magazine, are increasingly seeking psychiatric aid for release from their frustrations. One insurance company reports that the ministry is the single profession where the life expectancy is decreasing. To be sure, many factors make up this complex problem, but the concern of this article is with what happens when the congregation puts the preacher in a box which prevents his achieving the pulpit growth he knows how to obtain.

It all starts with the pulpit supply committee as it begins its search for the new pastor. "We want a 'well-rounded' minister," is the first observation. So they take off on their snatching mission to some nearby town where they listen not only to the sermon ("Of course he must be a good preacher!") but also inquire as to the candidate's work with young people, his community activity,

(Continued)

his ability at church management. It helps if his wife is a musician; and if both of them can type and run the mimeograph machine, truly the mantle of the apostle Paul has fallen on him to make him worthy of your call.

All starts off well. You like his sermons, Mr. Smith. They are different. They provide the central focus which the Sunday morning service demands if it is to be a major source of spiritual uplift and guidance.

Of course you expect other duties. He will need to meet frequently with all of the various auxiliaries, plus a lot of pastoral calling, especially among the faithful. Some churches automatically make the pastor the moderator or business leader of the congregation. Then he must get involved in the details of church management, including the financial development. In a building or remodeling program—apparently in a majority of churches now—he must of course take a strong lead in determining goals, methods, and what color paint to put in the nursery. Surely he must not neglect these committees.

Many Responsibilities

The pastor is well received, so you must share him with the community. Mr. Smith takes him to the Rotary Club, where, if he is loyal at all, he must assume committee responsibilities, and perhaps major offices. The Parent-Teacher Association is vital to the local work, so, more likely at the insistence of Mrs. Smith, he must help here regularly. Developing in popularity, you may suggest even to non-members that he is *"just wonderful"* at clinical counseling, for which incidentally, he may be ill-prepared. Very soon the denominational leaders know of this upcoming young man, which means he must serve on district and national committees, for all must help the wheels turn smoothly.

By some strange coincidence, it seems it is always new duties. It becomes a continuing and growing accumulation, with few releases from outside chores.

A few years of this build-up, and you wonder, Mr. Smith, why the sermons are not quite up to par? The answer is simple. The congregation has made so many demands upon the pastor that he has little or no time for preaching. He has been to so many committee meetings, board meetings, community activities—all worthwhile projects—that he decides that just for next Sunday he will use a sermon written in his middle year of seminary. Thereby he puts one foot on the skids, and you helped him put it there, Mr. Smith.

Good Sermons Take Time

You protest: "The preacher should know enough to budget his time, and ration his energies." Some of your friends even insist that if he is any good, if he "has the gift," he does not need much time for sermons. Here you are making a prescription for poor preaching. Even the ministers who recognize what is happening many times feel they cannot adjust because they may be called complainers. They apparently share the view of far too many congregations that they cannot turn away any demands from the parish regardless of the inroads upon the day—a day, oddly enough, of only 24 hours for preachers. A former student of mine told of this awareness of the problem as he was completing a sermon one Sunday morning while giving the baby his bottle. Did he dare cut down the pace? He did, and the congregation continued to grow.

A minister called for an appointment with me on the rather confidential recommendation of one of his parishioners. He wanted some private instruction to help improve his sermons. After he reviewed his past training and present schedule, it was apparent he did not need instruction in public speaking. He desperately needed to get across to his congregation that good sermons take time to prepare, and quite unfairly, his members were not giving it to him. They were getting less than his best preaching because, knowingly or not, they ordered it.

Here is the crux of one of the frustrations which modern community living provides for its clergymen. The college orator who spent weeks bringing his best effort to an effective speech, now finds the time he can spend on sermons counted in minutes. Little wonder he begins to feel distant from contemporary thought, even distant from his God because of too little time for his own prayer and meditation. Is there no escape, except to move to another community and start the same ball rolling again?

Pastors Need Rest

Three ingredients for the new prescription are suggested, with the understanding that you, Mr. Smith, and all the other leading laymen of the congregation, will initiate the administration of the medicine.

1. *Provide sufficient church staff.* Needs will vary from the minimum of a full-time secretary to various types of professional workers. Do not be too eager to say, "We are too small for THAT." Take inventory now to see where you must have more workers.

2. *Check the pastor's schedule.* The Pastoral Relations Committee should talk with the pastor regularly about the status of parish demands. Do not expect him to come begging for a lightened load, for he will not. More visitation? Let the members help. Too many outside demands? Check these at the source, for you can do this better than the minister. In this way you can support your pastor's wishes to reserve his energies for the tasks for which he is best qualified.

3. *Provide spiritual refueling for the pastor.* Twice each year send your pastor away to some retreat or conference, or just to a quiet library for meditation and study away from your community, at the congregation's expense. You demand that the Water of Life be delivered regularly in silver goblets each Sunday and oftener. Then it is not expecting too much to let the pastor go to the well at some oasis uncluttered by telephone and TV. You will be cheating yourself if you count this as his vacation time. You will be cheating him if you count denominational conferences which get bogged down in business, all too frequently taking more than they give in inspiration. Twice to the well each year!

You may be right, Mr. Smith, that the sermons are slipping a little. You should know then, that you can't have your pulpit cake, and eat up the clock hours of the pastor's week. If you are getting something less than your preacher's best, maybe it is made to your order. You and the congregation change the prescription. You may be surprised how well your pastor can preach, and how much you will all grow in faith and works.

End

Peaks Island Laymen Help

"Do-It-Yourself" Program Makes New Parish House Possible

by Warren Carberg

There is no place in the world where that estimable trait called "Yankee Know-How" or "Yankee Ingenuity" survives in a more unadulterated solution than in Maine.

And there are few people in this country today capable of stretching a dollar to greater lengths than dyed-in-the wool residents of the Pine Tree State.

Peak's Island or, as it is more commonly written today, Peaks Island, is an excellent illustration of this Yankee quality of "do-it-yourself," when there are no funds available to pay someone else to do the job.

On a five-mile around island, several miles off the Portland shore, this attractive summer spot spells home for 994 year-round residents. The island, with its variety of cozy beaches, is one of 365 in Portland Harbor, one for every day of the year.

Of the 994 inhabitants, 135 are Methodists and the rest are Catholics. In the summer the population zooms to about 2,500.

Some of the prime movers in the erection of the parish house: Cyril Hill, lay leader; Alonzo Foss, 89-year-old retired carpenter; Lewis M. Watson, general chairman; and the Rev. Richard R. Davis, pastor.

How the Laymen Helped

The story about how the 100-year-old Brackett Memorial Church erected a much needed parish hall and church school, mostly with the help of their laymen, makes interesting reading in this day of high construction costs.

It all started in 1954, when four senior citizens of Peaks Island decided to embark on this difficult project. They were: William Cleaves, Professor Everett Skillings, Charles Nutter and Clifton Miltimore.

As Mr. Miltimore said, "It was a challenge indeed getting the first drive started. There were so many defeatists. They said 'It couldn't be done.'

"So we decided to contact all our relatives, personal friends and acquaintances, which we did with glowing response. This gave a nucleus for what was to follow in the future. Our aim was to leave the church and the people on the island, for the pastor to organize, which he did at a later date.

"After more than a year working for this fund we were ready to pass it over to the Rev. John Neff (now

(Continued)

New parish house boasts modern kitchen. These Peaks Island Methodist women are now able to prepare church suppers under the most modern conditions.

Outside of recently-completed parish house of Brackett Memorial Methodist Church, Peaks Island, Me. Left to right: the Rev. Richard R. Davis, pastor; the Rev. Lawrence D. Porter, Portland District superintendent; Clifton Miltimore, a pioneer in the raising of the fund for the building and Lewis M. Watson, general chairman.

chaplain to Methodist students at Boston University). Like all things great and small, we just played our little part."

When Mr. and Mrs. Miltimore resigned as co-chairmen of the building fund in June of 1954, H. Lewis M. Watson, a retired Portland resident and a businessman, stepped into the breach. About $3,756.20 had been raised by February, 1955, but the sum of at least $25,000 seemed to be needed if the contractors were to do all the work. After considerable "whittling down," to use a Maine phrase, this figure was cut to $13,000 for the outside shell and the foundation.

The sum of $3,000 was borrowed from the Board of Missions, of which about $600 has been repaid.

Now the building is virtually finished. The interior is superbly equipped. The heating—forced hot air—has been installed.

Now in Full Operation

A few weeks ago when your traveling correspondent visited Peaks, the building was in full operation. A group of members of the Woman's Society of Christian Service were busy making Christmas wreaths.

The heater was working and the interior of the parish house was warm and ready for a winter season of activity, under the direction of the Rev. Richard R. Davis, the present pastor.

In back of all this were many hours of backbreaking work on the part of the laymen of the church.

One of these men whose skilled hands did so much to make the new building possible was Alonzo Foss, 89-year-old retired carpenter. Mr. Foss was on the job pretty much of the time that the work was in progress, and according to some of the younger "assistants," he saw that they got on the job too.

Mr. Foss has been on the island 40 years. Although he still retains his letter in the Free Baptist Church of Auburn, he has always been active in the Methodist church on the island.

The contract was actually let in August, 1956, to the firm of E. C. Johnson Sons. The architect was Brad Minot, a summer visitor.

The total receipts to date are $21,003.29, of which $19,422.10 has been expended.

Methodism has had a long history on Peaks Island. About the year 1826, Stephen Bennett, a Methodist local preacher, commenced preaching on Peaks Island and other islands in Casco Bay.

Dr. James Carruthers, a Congregational missionary, also visited the islands and preached about the same time. A Mrs. Trefethen and Eliza Lincoln of House Island were the first converts.

About the year 1838, a great revival swept the island and nearly all of the inhabitants were converted. Mr. Bennett has the pastoral care of the people for nearly 30 years. He organized a church but his records were lost.

The first class leader was John Stirling of House Island and the second was Robert F. Skillings. Peaks Island became a conference appointment in 1860, and the Rev. W. N. Richardson was the preacher in charge.

The church building was completed in 1861. About 1901 it was remodeled and rededicated with money left to the church by Henry Brackett, an old island resident.

(More pictures, next page)

Another view of the parish house at Peaks Island, Me., built mostly by the laymen of the church. In the picture are: Clifton Miltmore, the Rev. Lawrence D. Porter, Portland District superintendent; Lewis D. Watson, general chairman, and the pastor, the Rev. Richard R. Davis.

The Rev. Richard R. Davis, pastor of the Brackett Memorial Methodist Church, shown playing and singing a hymn he wrote himself.

Women of the church preparing to make Christmas wreaths. The hundred-year-old church now boasts a meeting place for its parish activities for the first time in its long history.

Lewis M. Watson (left), general chairman, and Alonzo Foss, 89-year-old retired carpenter, who did a great deal of the actual work in erecting the new building.

Discussing the menu—Women members of the Peaks Island church shown preparing the preliminary stages of a supper in the kitchen of their new parish house. *End*

MASS. COUNCIL OF CHURCHES

(Continued from page 8)

both to our local situation and also the progress of unity in the wider Christian circles in the nation and the world.

"My hope is related not only to unity between Protestants," Dr. Knapp said, "or between Protestants and Eastern Orthodox churches, but also to increasing fellowship among all Christians."

He expressed the hope that one hundred years from now, "not only will the barriers between Protestant denominations have been dissolved, but also that all the churches will have achieved such humility and mutual respect that there will be as much co-operation between Protestant, Eastern Orthodox and Roman Catholic churches as there is now between Protestants in Massachusetts."

Reports for twelve Council Departments and two Committees were presented by Council officials.

Bishop Anson Phelps Stokes, Jr., of the Episcopal Diocese of Massachusetts and chairman of the Committee on Christian Unity, recommended that each of the twelve denominations in the Council appoint a special committee on Christian unity for "the purposes of promoting within the denomination the study of Christian Unity and proposing appropriate action by the denominations."

The Rev. George E. Bevans of Milton, reporting for the Department of Research, said that population and church expansion surveys had been conducted during the past year, or were now being conducted in many areas of the state including Hanover, Acton, North Worcester, Acushnet, Freetown, Lakeville, Burlington, Waltham, Lynn, Rockland, Peabody, Plymouth and Springfield.

End

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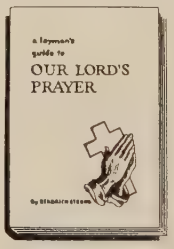

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Quelled Mob with Words of Peace

School of Theology Professor at Boston University Surrounded by Russian Throng

A Boston University professor who was in Russia when the Lebanon crisis broke last June, and who was at the scene when the American embassy in Moscow was stoned by a mob, considered it a stroke of "good luck" on his part.

He is a Dr. Allan K. Chalmers of Newtonville, Mass., professor of preaching and applied Christianity at the Boston University School of Theology. A minister, author and sociologist, Dr. Chalmers is an expert on mob behavior and is currently acting as a "troubleshooter" during school integration problems throughout the South.

"On several occasions, my life has been threatened by mobs," Dr. Chalmers said, "but as a sociologist, mobs are my business and I consider it very fortunate to have been present when the outbreak occurred against the American embassy."

Found Mob "Quite Friendly"

"I could see it was not a hostile mob," Dr. Chalmers continued, "and I moved in among them and said to one man about to throw a stone 'I am an American friend' in Russian. Then I said 'peace and friendship' in Russian to the man and he put down his stone and shook my hand."

The following day, Pravda gave this account of the Boston University professor: "At the height of the disturbance a small group of Americans led

(Continued)

Dr. ALAN KNIGHT CHALMERS—Minister meets mob threats with words of peace and friendship.

by a tall, grey-haired American minister moved calm and smiling into the mob saying words of peace and friendship."

Dr. Chalmers found the mob "quite friendly," and compared their behavior to that of a college football crowd after a game.

"Reuters news service reported that the American group was trapped against the embassy wall," Dr. Chalmers said. "This," he continued, "was an erroneous account. We were completely surrounded by the mob, but we were not trapped, and not a single hand was laid upon us.

"Later on, however," he continued, "we were trailed in the subways of Moscow. It did not bother me any, as I am used to this."

Dr. Chalmers is the author of several books on religious subjects, and in 1951 he wrote *They Shall Be Free,* which has been described as the most complete story ever given of the famous Scottsboro Case.

Dr. Chalmers was chairman of the Scottsboro Defense Committee that labored to free from prison the nine Negro boys who were accused of attacking two white girls in March, 1931. The last boy was released in June, 1950.

The Boston University professor has also investigated murders of Negroes in the delta area of Mississippi. The Negroes were believed slain for insisting on their right to vote.

It was just by chance that Dr. Chalmers was invited to go to Russia. He was in Africa this past summer collecting material on a research project he has been working on for the past 12 years—the subject involving men in English political life and the slave trade. While in Africa he was invited to join a group of Christian Pacifists on an exploration of Russia.

One of his specialized jobs at Boston University is conducting a seminar on Changing Social Attitudes, which is a case-study and project-method group using the Boston area as a laboratory. Outstanding projects in Massachusetts institutional prison reform and prisoner rehabilitation, racial discrimination, tension in church and society, anti-gambling, religious, civil liberties and similar problems have been carried through by the seminar since it was started in 1948. *End*

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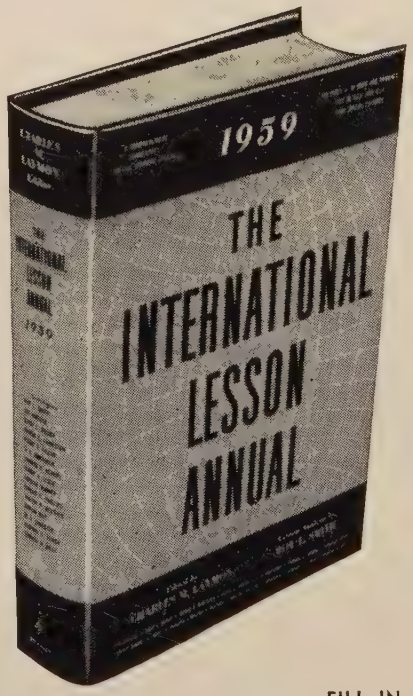

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"Golden Agers" of East Providence, R.I., Active

The "Golden Agers," of Haven Methodist Church, East Providence, R. I., include in their members a remarkably active group of men and women 60 years old and over.

The organization came into being in September, 1957, meets every month and occasionally twice a month.

The Rev. Morrill O. Martin, pastor, takes special pride in this fine group. He points out that the two adult women's classes and the tremendously popular men's Bible class in the church school provide additional meetings and spiritual enrichment opportunities.

"Our youngest woman member, Mrs. Jessie Welt, is 61 and our youngest man, Robert Hall, is 69," Mr. Martin writes.

"Our oldest lady, Mrs. Jessie Douglas, is 90 this month and the next oldest, Mrs. Maude Everdean, is 89. The oldest man, Abraham Ingham is 92."

The officers of the club are: William Stringfellow, president; Mrs. Warren Sutherland, secretary; and Mrs. Irving Moody, treasurer.

The programs are varied and interesting. They always begin with a dinner served by a group from the Woman's Society of Christian Service.

On November 17, the Golden Agers of the Memorial Methodist Church in Taunton were guests of the club. Mrs. Daniel Smith, historian, of Newport, R. I., lectured on "The Narragansett Bay Area."

"Golden Agers" of Haven Methodist Church, East Providence, R. I. These men and women of 60 and over constitute an extremely active and valuable segment of the life of their church. Front, left to right: Mrs. Floyd Rice, traveler of note; Mrs. Maude Everdean, 89, second oldest woman; Abraham Ingham, 92, oldest man (he and his wife have been wed 70 years); Mrs. Jessie Douglas, 90, oldest woman; Mrs. Peter Machon (married 60 years). Rear, left to right: Mrs. Lena Carpenter, most traveled woman; Mrs. Jessie Baker, next most traveled; Mrs. Jess Welt, 61, youngest woman; Robert Hall, 69, youngest man; and Ben Wade, most traveled man.

Another picture of the "Golden Agers" of the Haven Methodist Church of East Providence, R. I., the Rev. Morrill O. Martin, pastor.

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Bishop Lord Dedicates New Organ at East Braintree

Bishop John Wesley Lord dedicated a new organ and chancel at the East Braintree Methodist Church on November 9. The Rev. Gale Williamson, pastor, was in charge of the service.

Dr. James R. Houghton, professor of sacred music at Boston University, sang at the service. Special music was sung by both the senior and cherub choirs under the direction of Mrs. Williamson.

Mrs. Charles B. Lord, 80, who retired after 33 years of service as organist and choir director, received a special citation from the church through Bishop Lord.

The new electric organ replaces an electrified reed organ installed more than 20 years ago. C. I. Bates of Weymouth Wood Working Co., constructed the altar, lectern, pulpit and choir stalls.

Also dedicated were a new dossal, mahogany candelabrum, altar vases, chancel carpet, brass offering plates, candle joiners, brass altar candlesticks, altar cross, and a painting of Sallman's "Head of Christ."

Present plans call for the redecoration of the interior of the church and the purchase of new vestments for the choir. Next spring work will begin on the exterior of the church and the completion of a parking area.

Cherub choir sings at the consecration of a new organ and chancel at the East Braintree Methodist Church, Sunday, November 9. Bishop John Wesley Lord preached the sermon.

Plan Easter Sunrise Service.—General plans for the Methodist sponsored service to be held at the Cathedral of the Pines, Easter Sunday were discussed recently. Left to right: Douglas Sloane, founder and director of the Cathedral of the Pines; Mrs. Reginald Hill, executive secretary; the Rev. Luther Tyson, chaplain of Industrial Relations, general chairman; and Warren C. Carberg, director of Methodist Information. (Photo by James A. Jones)

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Along the Asbury Trail in New England

by John Rex Shepler

Salisbury

The Methodist church in Salisbury, Mass., goes back to the early date of 1799. The pastor at Lynn, Ralph Williston, had made a deep impression while preaching there, and a year later received an appointment to it, the station being termed Merrimac. Thirty-six people made up the new society which he formed, ten of them being named Pike.

In 1802 Bishop Asbury and Bishop Whatcoat gave three days to this society. Narrating how they rode past the tomb of "the old prophet," George Whitefield, Asbury continues: "We stopped at the sisters Eaton's, in Salisbury, and allow ourselves to have made six hundred and twenty miles. In Newburyport are great improvements, and beautiful houses in and around: as in Boston, everything thrives but religion."

The next day, which was Saturday, Bishop Whatcoat gave a Bible exposition. On Sunday they had a love-feast at Jemima Eaton's, a sermon at the meeting-house, and the sacrament of the Lord's supper. There was an afternoon service, with Bishop Whatcoat preaching, and an evening service, with Joshua Taylor in the pulpit. The Bishop concludes, referring to the established church: "We feel the prejudices of the people. They may think we wish to invade their rights; but indeed they are mistaken, for I would rather preach under a tree."

Two years later Bishop Asbury and his preacher companion, Hutchinson, arrived in Salisbury on a Monday night. "We had flies, moschetos, heat, dust, and weariness. We lodged at the sisters Eaton's."

Methodist Independence

It is worth observing that when George Whitefield, a Calvinistic Methodist, came to this region, he preached in the populous town of Newburyport, in the handsome Presbyterian meeting-house; and as fate would have it, met his end while preparing to preach there again, and is buried under the pulpit. When Francis Asbury came through, he scorned the religion that he found in Newburyport, and stopped to preach in Salisbury, the village across the Merrimac River, where George Pickering and Ralph Williston had recently begun the Methodist work. The independent spirit with which Methodism came into New England is well pointed up by this contrast.

And yet Salisbury came to exemplify an unusual form of co-operation between the Methodists and the established Congregationalists. Although a Methodist chapel was built in 1819, this became outmoded in 1833, when the Rev. John Brodhead, a great figure in early New England Methodism, led in a revival of religion which swept the whole town.

The old Parish society went in with the Methodists in erecting a new building on the site of the former Congregational church, dedicating it in June, 1834. Since that time this same church has stood at the main crossroads of Salisbury village and, as a Methodist church in the New Hampshire Conference, it has included the Congregationalists as well.

But the old-style parish organization, by which voters are members of the parish, has also been included in the church machinery. The advantages which this plan possessed a century and a quarter ago have largely disappeared, and a revision is being sought. From the historical point of view, it is remarkable that a church has remained this long with a basis of membership that owes its form to the days when a person had to be a church member in order to vote.

The name Pike, so prominent at the beginning of the Salisbury society, was heard from again In 1841 James Pike went out from the Salisbury church to become a member of the New Hampshire Conference. He married Mary, a daughter of John Brodhead, and had an illustrious career, being a member of Congress and nearly being elected Governor. His wife Mary lived to be 107, occupying the Brodhead homestead in Newfields where her granddaughter still lives. *End*

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Adv.

From the Cabinet

by Willard C. Arnold
Superintendent, Lynn District
The New England Conference
The Methodist Church

In all the rounds of Quarterly Conferences; in building-fund and church-membership campaigns; in special trustee and local church committee meetings; in conferences with pastors and prospective pastors; in meetings with District staff officers and Conference boards and commissions; in sessions with general church executives concerning the various missionary, educational and evangelistic interests of The Methodist Church; and in taking care of the unnumbered details which pile upon his desk and call for a daily clearing by 'phone and mail—the superintendent of a District is compelled to pause once in a while to make sure that He who founded the church is not forgotten, and that the Holy Spirit is given a chance to make Itself felt and heard amid the clamor of the ways.

So it is with hard-working pastors and laymen who have the interests of the church deeply at heart. Frequently they are compelled to pause and ask themselves: What is the purpose of it all? What does Christ really expect of us in all this bustle of activity in the life and program of the modern church? Is there one word which can best describe what Christ wants his followers to do and be? And is there one word which can best describe what should be the end result of all this activity within and under the aegis of the Christian church?

I believe there is, and that the first word is a verb, namely: *"Witnessing."* And the second word, I believe, is a noun, namely: *"Evangelism."* Christ wants us to be his witnesses in all that we say and do. And the end result of our witnessing will be evangelism. This, I believe, is the chief task of every individual member of the church. Therefore the element of witnessing should be present in all our gifts of time, and talent, and service within the church. And when these things are all a part of our witnessing, then three harvests will ensue which can truly be described as "Evangelism."

In the first place, it is by our witnessing through word and deed that we help Christ to make his Kingdom grow. A new best seller by Vance Packard, entitled *Hidden Persuaders,* deals with the billion dollar programs of motivational research sponsored by the country's biggest merchandisers and advertisers. In it he refers to the powerful appeal to buy some particular article or gadget when some noted person (be he athlete, actor of business tycoon) can be induced to give favorable personal testimony regarding the article through the medium of a printed advertisement or by oral statement broadcast over television or radio. Such an appeal, especially by someone whom we admire or know, is almost irresistible. So it is in the spread of Christ's Kingdom. What personal witnessing means to the growth of a business (or a college or any other institution), it also means to the growth of Christ's spiritual Kingdom. Andrew told Peter; Peter told the crowd at Pentecost; and new converts soon spread the "Good News" through Judea and Samaria, and at last to the uttermost parts of the earth.

Early Days of Methodism

So it was with Methodism in its early days here in New England. In spite of the many handicaps which the new religious movement had to face, the new converts of "the warmed-heart" won other converts by the very exuberance of their testimony. And to make sure that the new enthusiasm with its buoyant faith wouldn't dissipate into mere sentimentalism or unrestrained emotionalism, the early Methodists organized themselves into classes and societies where close watch was kept over individual conduct, so that the oral witness of the new convert would be confirmed and verified by the witness of his daily life.

And today it is Christians whose lives are "different," and who are ready to speak for the Man of Galilee, who help to make his Church expand and his Kingdom to grow.

Again, it is by our witnessing that we grow in grace ourselves. As our physical power is increased by the continued use of body muscles, so our spiritual health is enhanced by the frequency of our witnessing. It is thus we mature spiritually, and measure more nearly to the "stature of the fulness of Christ."

What a tragedy that so many nominal Christians remain that way because they are unwilling to witness even to the smallest measure of light they have received from the Christian Gospel! As Bishop John Wesley Lord recently pointed out, in quoting a statement by Dr. Edwin Dahlberg, president of the National Council of Churches, we have too many "Fifth Amendment Christians." They refuse to testify because they don't want to be implicated in the Gospel; they don't want to get involved in all its disturbing challenge to the forces of evil at work in human society today.

But those who willingly witness to whatever faith they have, and gladly bear testimony to the meaning and place of Christ in their own lives, prepare the way for a larger faith and lay hold upon greater riches which are to be found in Christ.

And finally, it is by our witnessing that we help to bring life to others. This, after all, is the main and most immediate purpose of our witnessing; not to add names to our membership rolls, but to win people to the Christian fellowship, that through the redemptive fellowship they may make the acquaintance of the best Friend mankind has ever had, and by the power of this new affection surrender their lives to his guidance and direction.

Visitation Evangelism

And right here I would add a word of counsel and encouragement for those who may be witnessing for the first time through a program of visitation evangelism sponsored by the church to which they belong. In calling upon persons who may be strangers (either to the visitors or to the community), it may not be possible to get (or even advisable to seek) a formal Christian commitment upon the first visit. If we are really concerned about these persons, if we really value their immortal souls, we must be ready to spend the time, and practice whatever patience may be needed to win them over.

Here is where the quality and character of our witness comes to the fore. Perhaps in such a situation it will be wise to limit our witness to a simple telling of what the Christian fellowship to which we belong has meant to us. We can bear testimony to the way our minister preaches the word, to the way he leads us in worship, and to the way he has shepherded the flock which has been put into his charge. We can tell the story of what the church means to our children and youth, and point up the opportunities

(Continued on page 23)

Area News

Whitinsville Consecrates Church School Building

The Whitinsville Methodist Church consecrated the "Johnston House" for use as its church school building on September 28.

The principal speaker at the ceremony was the Rev. Gilbert Y. Taverner, president of the New England Annual Conference Board of Christian Education of the Methodist Church, and pastor of St. Mark's Church, Brookline.

The Rev. Delphas S. Barnett, pastor, was in charge of the service. The Rev. Ira J. Roberts, Worcester District Superintendent, assisted in the ritual. Miss Clara F. Trowbridge, president of the Board of Trustees, handed over the keys to Everett F. Fessenden, superintendent of the Sunday School, assisted by Henry G. Myott.

The Johnston House was purchased by the Methodist Church last May. Members of the parish have given many hours of work during the summer to prepare the old house for use as a Sunday School department. Curtains were made by a committee of women headed by co-chairmen Mrs. Charles E. Harding and Mrs. Leroy Rolline. Henry L. Kelley served as foreman of the inside painting job. John Vandersea served as foreman of the carpenter work, assisted by George Lermond.

The remodeled Johnston House in Whitinsville was consecrated as the Church School building for the Methodist church on Sunday, September 28, with the Rev. Gilbert Y. Taverner, president of the Board of Christian Education of the New England Conference as the principal speaker. The Rev. Ira J. Roberts, Worcester district superintendent, assisted. The Rev. Delphas S. Barnett is the pastor.

Dedicate Jesse Lee Marker On Common in Rainstorm

In a lashing northeast rainstorm, a dozen sturdy Methodists attended the dedication of a marker to Jesse Lee, the great evangelist, on Sunday, October 26, on the spot where the Great Elm, "Boston's oldest inhabitant," once stood.

Among the rugged souls who braved the worst storm of the season were: Bishop John Wesley Lord; the Rev. Maurice L. Bullock, New England Conference treasurer and president of the New England Methodist Historical Society; the Rev. William J. Ogle of Natick; the Rev. Ernest R. Case of Natick; Mrs. Priscilla Hanson; Mrs. Frederick Chase; Marilyn Chase; Steven Chase; Frederick Chase, Jr.; the Rev. John E. Barclay and the Rev. G. Vaughn Shedd.

After standing erect since the days of the Indians, the Great Elm was laid low in the storm of February 18, 1876, It is believed that several Quakers were hanged on the tree and that several women were hanged as witches.

It was a favorite meeting place for the Sons of Liberty and on occasions of victory was brightly illuminated with lanterns. At other times Tories were hung in effigy on the tree.

When the original Liberty Tree was taken down in 1774, the Old Elm took over the name.

Maine Television "Talk Back" Program Series Launched

Sponsored by the Maine Council of Churches, the Methodist TV program series, "Talk Back," opened recently with a presentation on WCSH-TV.

In this instance the "talking back" at the end of the film, "Pressure," was done by a panel consisting of a mother, a father, and a high school boy, with the Rev. Lester L. Boobar of Portland, Me., acting as moderator.

In the film, a rapid sequence of events puts the parents, son and the daughter of a normal family into a state of tension, and family relationships are temporarily thrown out of joint. The family of the panel discussed what might have been done to fortify the family against such stresses in the future

Comments on "Monitor" Editorial on WCRB

In a news letter to the Interboard Council on Christian Social Relations,

Warner C. Danforth, New England Conference lay leader, has commented on an editorial published in *The Christian Science Monitor* assailing the Waltham Radio Station WCRB, AM-FM, as the second station in the country to accept hard liquor advertising.

Mr. Danforth in his letter said:

"Committed, as we Methodists are, to carry on a continual battle against the liquor industry, our responsibility is clear:

1. Those who live within range of WCRB should listen to the program in question and register their opinion with both the radio station and the manufacturer of the product.

2. All of us can be aware of any change in advertising policy and also register our opinion.

"If we show sufficient concern we will be able to avert this immediate danger and others may take courage and express their opinions.

"The Methodist Church is a recognized leader in the field of temperance and this is just another place to make our witness."

Minneapolis Pastor Named To Church in Salisbury

The Rev. Manning Van Nostrand of Minneapolis, Minn., has been appointed as pastor of the Parish Methodist Church in Salisbury. He preached his first sermon on November 9.

He is a graduate of the Boston University School of Theology. While he was attending that institution he was assistant chaplain at the Massachusetts General Hospital and assistant minister of the First Methodist Church, Somerville, Mass.

Returning to Minnesota, he became a member of the counselling staff of the University of Minnesota and he had two rural churches. He was also pastor of the Church of St. Paul.

During the past year he has been associate minister of the Wesley Methodist Church in Minneapolis, one of the largest churches in the city. He has completed the course for a master's degree in educational psychology.

Bishop John Wesley Lord is shown shaking hands with Fred Moore a well-known Methodist layman, at the reception that followed the rededication of the Tremont Street Church in Boston's South End on November 16. Mrs. Lord is standing next to the Bishop.

Methodist ministers who assisted in South End Evangelistic Crusade. Seated, left to right: the Rev. R. J. Carr, Ipswich; the Rev. Royden C. Richardson, pastor of the Tremont Street Church; the Rev. John E. Barclay, co-ordinator of the South End Methodist Parish; the Rev. Lawrence Lacour, of Nashville, Tenn., director of the Department of Evangelism of The Methodist Church in the United States; and the Rev. Daniel L. Ridout of Baltimore. Rear row: the Rev. Charles T. Allen, Salem; the Rev. Elmo F. Young, Newton Center; the Rev. Steven M. Seminerio, Marblehead; the Rev. Owen W. Kerr, Brighton; the Rev. Alan N. Moore, Weston; the Rev. Alfred B. Minyard, Quincy; the Rev. Leroy A. Lyon, Dorchester; and the Rev. Donald E. Hickman, Tewksbury.

FROM THE CABINET

(Continued from page 20)

for service available for those who wish to become a part of the fellowship.

Then if the telling of the story comes out of a warm heart, it will surely warm the hearts of those whom we are trying to reach. They will be inspired to sample the good things to which we have borne testimony. And if, as they respond to our invitation, they find that all that we have said is true; if they find the same warm friendliness among the other members of the fellowship which has accompanied our witnessing, then the redemptive process begins its work. It won't be long before they are ready to consider, and respond to, the still greater invitation to give themselves to Him who is responsible for this Way of Life, and to accept membership in his church.

As I see it, our chief task is witnessing. Its end result is evangelism.

End

Christian Family Life Seminar at Rolling Ridge

A seminar on Christian Family Life will be held at Rolling Ridge on Saturday, May 9, from 9 A. M. to 3.30 P. M., under the joint sponsorship of the Board of Education and the Board of Social and Economic Relations.

Much of the impetus for this initial meeting has come from delegates who attended the third National Conference on Family Life held in Chicago last October. Able discussion leaders and resource persons will be in attendance. The registration fee and luncheon will be $3 a couple.

Some of the topics to be discussed will be: "How to be happy though married"; "Is violence the only way of handling hostility"; "Why Methodists think that birth control is Christian"; and "How to build Christian love into your married life."

My Favorite Sermon

by The Rev. William T. Bennett
Bucksport, Me.

"The slothful man says: 'There is a Lion in the Way.'" Prov. 26, 13.

We must all have sympathy for this "slothful man." His difficulty is clear; his problem is real. He knows that there is a work waiting for him; a sick friend to be visited, a commission for the Church to be fulfilled, or an important meeting to be attended.

He knows this very well, and he wants to go and do these things, but there is a lion in the way. Can he be blamed, then, for his inattention to his obligations? Shall a man be expected deliberately to expose himself to jeopardy or attack? So he has a good excuse for his neglect of what he recognizes as being right. But that is exactly where the real peril lies! Excuses always seem good to those who offer them.

The guests who were invited to the King's supper had each a very fine excuse. As a matter of fact, even the scriptures would support them. A man of Israel was to be excused from performing military service under those identical conditions, and surely what was true in such an important matter as national defense would not be thought wrong in a much lesser circumstance, such as attending a supper.

Hence the "slothful man" finds himself in respectable company, as he is aligned with all those who have found a "good" excuse. Yet his epitaph, left for all men to read, and for all ages to remember, is that he was a lazy man; and the absent guests are mentioned only in rebuke.

Always the Lion

For actually, there always *is* a lion in the way. There has never been a good attempted, which was not immediately met with evil.

The Pilgrim had hardly begun his progress when he fell into the Slough of Despond, and his arrival at the Wicket Gate was through a barrage of the arrows of Beelzebub.

Nehemiah was opposed, not only by the active resistance of those who did not want his work to succeed, and for which he was prepared, but also by the indolence and indifference of those whom he came to help, and this was an obstacle which he did not expect. Jesus knew the envy and the antagonism of the Pharisees; Luther soon found his very life to be imperiled, and John Wesley met the active opposition of the Church, and endured persecution at the very hands of the people he was trying to help.

The same is true of us all. There are always lions in the way. Physical lions, displayed in the limitations of our strength and ability; mental lions, whereby we find ourselves lacking in knowledge where we would be wise. These, in many and various ways, are some of the lions that we can expect to meet whenever we attempt to reach any worthy goal.

Difficulties Often Imaginary

Yet the fact of the lion is really no excuse at all. The writer of our text says that one who would hide behind it is a "lazy" man. What we need to recognize is that no difficulty is as great as it at first appears, and while a resolute spirit might not remove the obstacle, it will minimize its effect at least. It is well for us to remember, also, that our own abilities do not represent the true limit of our resources.

We have already noticed the Pilgrim on his journey, and now we meet him again. He had struggled up over the Hill Difficulty, and then saw before him, on the other side of the Plain, the Palace Beautiful, where He hoped to gain lodging for the night. Soon, alas, his hopes were dashed to the ground, for between him and the palace were two fierce lions, so awful in their ferocity that the thought of nothing but death awaited him on that narrow path. With ever-mounting fear he took one step after another, and then, when it seemed as though the next step would be his last, he saw something that he had not noticed before. The lions were chained! All that was required was that the Pilgrim should keep to the Path; the beasts could not reach him there. Only those who strayed from it were in peril.

Our duties are real; so very often our difficulties are imaginary. When the way grows hard, as it most certainly will, the obstacles to our progress should not be permitted to daunt us, but rather should inspire us to even greater effort.

Devotion is displayed by endeavor, not by wailing or complaint. Are you ever tempted to make "circumstances" your lion? Do you ever try to justify your shortcomings by claiming that you are doing the best that you can under the circumstances? Don't do it! We are never under the circumstances; we are under God!

Circumstances are the conditions which *surround* us, they should not be allowed to have dominion *over* us. Remember Benaiah, who slew a lion in a pit on a snowy day. Here, certainly, was one against whom circumstances seemed to conspire. A savage beast menaced him; he was seriously limited by his environment; even the elements were against him, and yet he overcame! Press forward, then, in courage and in faith. Face your lions, fearing them not, for they are chained!

A HOSPITAL IS MANY THINGS—

It is operating rooms and X-ray machines, laboratories and recovery rooms, dietary kitchens, medical record rooms and, right, solution rooms. The New England Deaconess Hospital has the most modern and complete equipment to offer the best care possible for its patients.

NEW ENGLAND DEACONESS HOSPITAL

VETERANS OF THE CROSS DAY

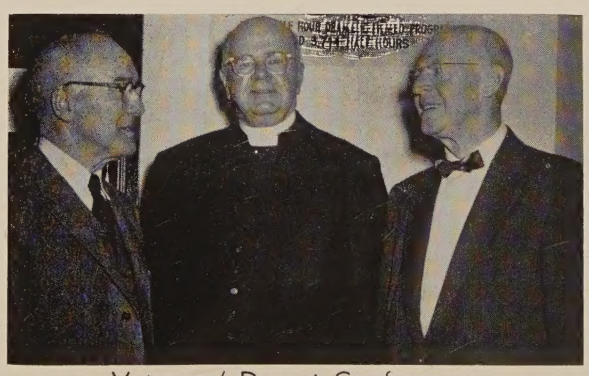
"THE HEART-THROB OF THE CONFERENCE" **(Bishop Lord)**

The Day!

"Conference shall select a Day in Honor of Retired Ministers and in Recognition of the Church's obligation for their Support. . . ."

(The Discipline)

A Time-Honored Habit!



Veterans' Day at Conference

When?

"That October 25, November 1 or 8, or the nearest possible Sunday be Veterans of the Cross Day in all our Churches. . . ."

(N. E. Conference)

Repeat It in Your Church!

For Our Retired Ministers, Their Widows and Orphans

Preachers' Aid Society of the New England Annual Conference of The Methodist Church

Executive Secretary MAURICE L. BULLOCK **581 Boylston Street, Boston 16, Massachusetts**

46. Sandro Botticelli: *The Virgin adoring her Child*. National Gallery of Art, Washington

Feb 60
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